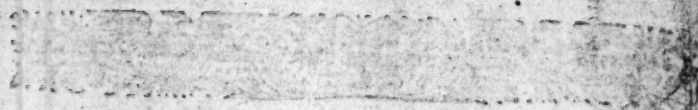




THE  
BISHOP of *ELT*'s  
CHARGE,  
TO HIS  
CLERGY.





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CHARLES

TO HIS

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CHARGE,

Delivered to the

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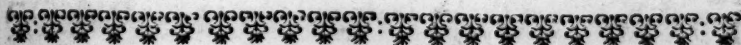
DIOCESE of *ELY*.

In AUGUST, 1722.



BY

*Hutchinson*  
*WILLIAM* late Lord Bishop of *ELY*.



L O N D O N:

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T H E

# P R E F A C E.



*H E N I had well considered, and put together, what I thought most proper and most useful, to deliver to the Clergy, at the approaching Visitation, I took a little Time to deliberate, whether it would be most for the Ease, and common Benefit of us all, that I should read it my self, as is the usual Way, again and again, to the distinct Assemblies, in the several Places where we were to meet; or,*

## P R E F A C E.

*whether I should send it, in this Manner, together with the Articles, to every single Clergyman concern'd, to read at Home, before-hand, or when best at Leisure.*

*And, having had the Experience of both Ways; I have fixed upon the latter, as the most convenient: And have rather chosen to spare my own Pains in Speaking, and your Patience in Hearing, than a little Expense, in sending this Abroad, in the Manner I here do.*





T H E

# C H A R G E.



**T**H E R E is no Consideration can, I think, be more grievous and afflicting to the Mind of a truly honest, and careful Minister of Christ, (let him be in what Station he will) than to find his Labours, Time, and Pains, meet with such Entertainment, as is in no Degree answerable to the good Intentions with which he employed them, nor to the Hopes he reasonably conceived of their Success.

**T**H I S, however, must not discourage me, nor any one of our Profession, from pursuing by the same, or any other honest Means that we can think on, the same good End we have, and always ought to have, namely, the Edification and Instruction of that Part of Christ's Church, which God in his good Providence, hath charged us with. This is proper, and in some sort peculiar to our good Office, that we must never change our Aim and End, let the Event be what it will; but must go on, doing our best, and leave the Issue to God, in whose Hands alone it is. The Men  
of

of other Callings and Professions, may, if they find their Time and Pains lost, or ill spent, and that things do not answer their Expectation, either leave off entirely, or betake themselves to other Business. *Success* is to them of so great Consequence, that they have nothing else to look after; and if they find it not, after some reasonable Patience, and Perseverance, they have nothing to do, but to desert that fruitless Undertaking, and look out for something more promising, and hopeful. But this is not our Case. Our Calling is of God, and never is to be forsaken: but that is not all, for we may keep our Calling and Profession, without answering the End of it. The End of our Institution and Appointment, is the bringing People to God, and keeping them in the Faith, and Obedience to Christ; by entering them into Covenant with God by Baptism; by instructing them in the Principles of their Religion; directing them in the discharge of all their Duties; reminding them of their Omissions and Neglects; exhorting them to Stedfastness and Perseverance in well doing; and, in a Word, to do whatever we can, to bring our People to, and preserve them in, the Ways of Peace and Safety. This is the End of our Calling, this is the Reason of our being set apart and Sanctified to God's Service; and this is the Promise and Profession that we make, when Ordained to any holy Function; and for this, we have our different Recompences in this World; and shall, (but with more Certainty, more Equality, and Justice) have them also in the next, at the great Day of Retribution.

Now, as this is the End of our Institution, and these the means instituted also of God, for the obtaining this good End, so we must never have this End, out of our Sight, nor ever cease to use these instituted Means, let what will be the Issue. We are to preach, and pray, administer the Sacraments,  
and



and, upon all occasions, to discharge our several Duties to the People, in the best manner that we can, tho' we should do them all in vain, or find but little fruits of all our Labours. 'Tis a very discouraging thing indeed, to bestow ones Time, and Pains, and Study, and good meaning, upon a hardned, and unprofitable People. But, as we may be, (and I hope we often are) mistaken, in judging of the Success of our Labours in our Ministry, so, were we never so surely disappointed of our Expectations, yet must we persevere, and *in patience possess our Souls*, and only have in view, our Orders and Commands on Earth, and our Reward in Heaven. We have to deal with Creatures, that are, and must be free Agents, and therefore *whether they will hear, or whether they will forbear*, will not depend on us, but on themselves; and therefore if we do our Duty, their Deafness or Neglect, will never be imputed to us. *Paul may plant, and Apollos water, but 'tis God that giveth the Increase.* He that planteth therefore and he that watereth, will not be answerable for the Increase: The planting and the watering is their business, and for the neglect of that, they may and will be Answerable. Nor is the Reward annexed or promised to their *Success*, but to their Labours, and *Endeavours to succeed.* *They who turn many to Righteousness, shall shine as the Stars for ever and ever.* But so will they, who equal them in Zeal, and Care, and Diligence, to turn to Righteousness, even those, who after all, will not be turn'd. The Certainty therefore of pleasing our great Master, and of receiving the Reward, let what will be the Issue of all our Labours in the Lord, is to support us under all Discouragements whatever we may meet with, in discharging them: and is to balance that Concern and Grief that the good Husbandman can never fail of having, as often as he comes to the Trees he

has

has long and carefully cultivated, and finds no Fruit thereon.

BUT after all, altho' we are not answerable for the Success and Issue of our Ministerial Labours, yet since we are answerable for our Fidelity, our Care, and Diligence, and our Discretion, in the Use and Management of all those Means that are appointed of God, or suggested by human Reason, Observation, and Experience, as fit and proper to attain that excellent End, which is to be (which is I hope) the Aim and Desire of all our Hearts, namely the Edification and Salvation of all our People; since we are answerable, I say, for all these Things, which are the Means by which (with the Grace of God) we must, if ever we do, succeed; we shall have little Joy in thinking of the Recompence, unless our Hearts be first assured, that we have done our best Endeavours to obtain it. What is it therefore, that can give us this Assurance, or good Hope, that we shall, one Day, hear that blessed *Euge*, from our Master's Mouth, *Well done, thou good and faithful Servant, enter thou into the Joy of thy Lord?* Why, nothing but the Conscience of our having been those good and faithful Servants, there mentioned. 'Tis not St. Paul alone can say, *Hence forth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give at that Day;* but every Minister of Christ besides, if he be able also to say, as he had said before, *I have fought a good Fight, I have finished my Course, I have kept the Faith:* All which Expressions refer to the good Discharge of the Ministerial Office, to which he had been exhorting *Timothy*, in the Verses before, and in this (2 *Tim.* iv. 7) by his own Example. This is a Thing that we are much concerned to think upon; so much, that if we thought on nothing else, we should not, at any Time, repent of it.

'Tis

'Tis now our Honour, and Advantage too, that we are the Stewards and Dispencers of God's Word and Sacraments: But the Time will come, no body knows how soon to come, but shortly to us all, when we shall be call'd to give an Account of this our Stewardship, to the great Master of us all: And happiest he, who shall be best prepar'd to do it! The readiest Way to be so, will be, certainly, to recollect the Promises, the Engagements, and the Obligations, we laid our selves under, when first we enter'd on our holy Office; and then to see how we fulfilled those Promises, acquitted our selves of those Engagements, and how we have discharged those several Obligations. For, just according to the Answer that the Conscience makes to these Inquiries, are Men prepared to give an Account of their Stewardship, and no otherwise. I know not, therefore, how I shall more profitably spend the Time, allotted usually to these Occasions, than by considering plainly and distinctly, the several Engagements we have voluntarily brought upon our selves, by entering into Holy Orders; that we may see, what matter of Joy we have, or what of Sorrow, Reparation, and Amendment: For, in this Stewardship, we have to deal with so compassionate and good a Lord, that our Accounts will pass, not only with Mistakes of Ignorance and Negligence, but of Unfaithfulness and Fraud it self, if seriously acknowledged and repented of, and if redeem'd by after-Care and Diligence.

THE first Thing that naturally occurs to a Man, upon Enquiries of this Nature, is, I believe, with what Mind and Disposition he first enter'd on this Holy Office, and how he was qualify'd to undertake it. For that is the first Question, that is asked of every one that is a Candidate for Holy Orders, *Do you trust that you*

are inwardly moved by the Holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his Glory, and the edifying of his People? And the Answer is, what the Question suggests it should be, *I trust so*. Now considering the Age, Condition, and Circumstances of the Generality of such as enter into Holy Orders, it will be no Violation of either Truth or Charity, to say, that the greatest Part of them by much, intend thereby their better Livelihood and Maintenance; they have it in their Aim and View to make their Fortune by it; it is the Means they pitch upon, in order to their End, which is Preferment, and the bettering their Condition in this World. How is it, therefore, that we are to reconcile this End, with the Answer that is made to this Question? For unless we can do this, we shall have little Comfort in our Reflections. If aiming at a Worldly Maintenance, be not consistent with our being inwardly moved by the Holy Ghost to take upon us the Ministry, what an uneasy Struggle must there be within, when we remember that we made that solemn Answer, when we had certainly that Worldly End in View? Must we reconcile these Things by *Repentance* only? Must we say, that we were young and heedless, and pressed by our Relations and Necessities, and did not enough consider what we were to say, and do, when entering on this Holy Calling; but gave the Answers which the Church prescribes, without examining sufficiently the Questions? But that upon maturer Thoughts, Advance of Years, and more Deliberation, we see we were too hasty, adventur'd rashly, and now repent, and are concern'd we enter'd into this Service, by so wrong Steps at first, such selfish Motives, and such Worldly Respects; but being in, and finding



ing it a Warfare from which there was no withdrawing, we have endeavoured, by the Grace of God, to make amends, by our after-Behaviour, Care and painful Diligence in our respective Stations.

THIS indeed, is what must needs be done, and all that can be done, by such as think they have done amiss, and are concern'd for doing so: And this is the Repentance that is certainly required, and certainly sufficient, where any one finds the Case to be his own, because it is indeed *All* that can be done, in it. But this Repentance, tho' it reconcile a Man to God, yet does not reconcile our saying, *We trust we are inwardly moved by the Holy Ghost to take upon us the Ministry*, with our being moved by Worldly Considerations, if so be those two Movements are truly not consistent, and cannot dwell together. Repentance only blots our Answer out, and tells us we should not, because we could not honestly, have made it, when we did: And it tells us, that we were to begin again, we must not do it; Repentance of having done what we apprehend to have been ill done, does certainly imply our doing it no more, should we have Opportunity. The Difficulty, therefore, still remains upon all others; for the Church still asks that Question, and requires that Answer, that is inconsistent with our aiming at Worldly Advantages thereby, if it be not lawful to propose to our selves the obtaining a Livelihood and Maintenance, by going into Holy Orders. And since the Church has made it one of the necessary Terms and Conditions of admitting Men into Orders, and without which she admits none, it will not be amiss to shew that she wants no Vindication in this Matter, that these Conditions are not hard and unreasonable, nor incompatible with those Desires and Aims,

and Worldly Prospects, that People have, and bring along with them, upon these Occasions.

THE Question is not, whether they who are already in the Ministry, may not live by it; for the greatest Authority that ever was hath told us, that *The Labourer is worthy of his Hire*, Luke x. 7. and St. Paul hath said, that *The Lord hath ordained, that they who preach the Gospel should live by the Gospel*, 1 Cor. ix. 14. and he himself commands, *Him that is taught in the Word, to communicate to him that teacheth in all good Things*, Gal. vi. 6. So that this Matter is determin'd beyond all Doubt, and the Question only is, whether the Labourer, who is so worthy of his Hire, may enter on that Labour, *in Prospect of that Hire*? Whether a Man may desire to be qualified to preach the Gospel, in Hopes of *living by that Gospel*, since he finds *the Lord hath so ordain'd*? Whether a Man may desire to become a Teacher of the Word, that he may thereby have such good Things, as he desires and wants, communicated to him, by those whom he teacheth? This is the Question, and is neither more nor less than this, Whether a Man may desire a good Office, for the Sake of a good Reward (a Temporal that Reward) annexed to the Discharge of it, by very Person who instituted that Office? And setting the Question in this Light, which is indeed the Truth of the Matter, there can be no Difficulty in resolving it. It is Christ the Lord, that hath instituted the Office of the Ministry, and appointed Men to preach the Gospel; and it is the same Lord, that hath appointed the Reward, and hath ordain'd that they should live by the Gospel: The Master therefore hath not separated the Office from the Recompence, nor the Labour from the Hire; nor any where, that I can find, required the Servant so to do. It is, indeed,

indeed, not only possible to abstract these Things in the Mind, and consider them distinctly, but many both of old, and of late, I doubt not, have actually undertaken the Ministry of the Gospel, without any other Aim than doing good thereby, and with no manner of Respect to the Recompence of Reward, in this World: That is not the Thing in hand, whether it *can be done* by some, nor whether it *has been done*, for certainly it may be done, and has been done, and I dare say, is now done by many excellent People in the World; but the Question is, whether it be *necessary* to be done? whether it *be required* at our hands? whether *All* who enter on the Ministry are obliged, not to have these secular Encouragements in View, but only to desire the Office for its own Sake, and for the Sake of doing God Service therein: And to that I say, the remembering that Christ, who instituted the Office, did also appoint the Reward, is a sufficient Answer; because it is impossible that he should annex a Recompence to the Discharge of a Duty, which it should not be lawful to look to, and desire, upon *undertaking* to discharge that Duty, but very lawful to receive it: Nay it is so much due both in Reason, and by Appointment of God, that it becomes Sinful for any one to detain it; the Matter would not bear the Stating and Repeating, in any other Instance. The Master says, *The Labourer is worthy of his Hire*. He calls forth Labourers, and sends them into his Harvests, contracts for Wages, with them, and says it is a great Offence for any one to defraud the Labourer of his Hire. Now would one, after all this, think it unlawful for this Labourer to go into the Harvest upon Prospect of this Hire? Does any Man think it unlawful for a Soldier to lift himself into his Prince's Service, for the Sake of Pay?

Pay ? Or to undertake any other Office, in Hopes of living by it ? In all these Cases, no body pretends to scruple at aiming at their Worldly Advantage, in their Undertakings. And where is the Difference ? Why, one is a Sacred and *Spiritual* Office, and the other a *Civil* One ; one is concern'd in serving the Community, the other in conducting Souls through the Ways of Virtue and Religion, to everlasting Happiness in Heaven. No doubt of it ; the Offices are as different as Things can be ; they aim at the most different Ends ; and the Means they use are full as different. There is very little Resemblance betwixt these Things. But that does not at all shew, or make it reasonable, that the Reward and Wages of both these Offices, and Services, should not be the same, in this World. And God, who knew the Difference of these Offices, better than we, and the excellent Pre-eminence of his Service, above other Civil Ones, has yet appointed a Worldly Recompence to the Discharge of it, of the same Nature with others, tho' not in the same Manner. Reason, Utility, and the Necessity of Things, have annexed proportionable Rewards to the Discharge of Temporal and Civil Offices, which would not be discharged without them. And God, foreseeing that neither Reason nor Utility would sufficiently move Men in their spiritual Concerns, hath by Command, and positive Appointment, annexed a Temporal Recompence to the Discharge of Spiritual Offices, which neither would, nor could (without a constant Course of Miracles) be otherwise discharged.

Now put these Things together ; that the Spiritual Office is of absolute Necessity to the conducting Men to Happiness ; and that it is therefore appointed by God : That they, who are to undertake and discharge this Office, are Men ;  
and



and so many of them, that they cannot live unless they are provided for ; and that accordingly God hath provided for them, by making it the Duty of those who are taught, to communicate their good Things to those who teach ; by telling us that the Labourer is worthy of his Hire ; and that those who preach the Gospel are to live by the Gospel : Put, I say, these Things together, and see, whether the Office of the Ministry's being a Spiritual Office, and wholly versed in Things Spiritual, aiming at a most Spiritual End, by Means altogether Spiritual, namely, the Saving Men's Souls, by preaching the Gospel, and by administering the Blessed Sacraments to proper Subjects, be yet a Reason why Men should not aim at Temporal Advantages, by undertaking that Office, since God who understands the Nature of his own Institutions, and hath instituted this Spiritual Office, hath also annexed these Temporal Advantages to those who are to administer this Office, and knows that Men cannot discharge it, without such Temporal Advantage, and Provision, unless he give them Food from Heaven himself, and preserve them in a miraculous Manner, which he hath no where said he would. That Recompence therefore which is due in Reason to the Service ; that which is due by God's Appointment and Command ; that which no Man can detain without Sin ; and that without which few or none can enter on the Service, or Discharge it ; that Recompence, I say, may very innocently and lawfully be made a Motive to the entering on the Service, altho' the Service or Calling be Spiritual.

THIS, however, will not hinder those who think they can, from acting upon more disinterested Principles, and entering on their Holy Office with no other Aim or View, than doing Glory to God

God by doing Good to Men, in guiding and conducting them to Heaven. No body would discourage those, whose fervent Souls and easy Fortunes in this World have disposed them to enter on the Ministry, without any other Prospect of Reward, than what they expect, and will be sure to find, at God's Hands in Heaven. I am only concern'd for those who neither have these Favours, nor Estates, and yet are Candidates for Holy Orders; and concern'd to shew, that it is innocent and lawful for such, to come, and bring along with them the Aim and Purpose of Living of and *by the Gospel*, if they are found fit, and duly commissioned *to preach the Gospel*. Such, we must own, are they who make up the Body of the Clergy at present, and I believe those who have been before, and those who shall be so hereafter, to the End of Time. And I have dwelt the longer upon it, that we might be clear and without Scruple in the Matter; not entering on our Office, nor continuing in it, with that Reluctance and Uneasiness, which we must needs have, if we believe that our Desires and the Necessity of our Affairs, have, or will, put us upon doing, what we are not fully satisfied is lawful to do.

THE Things that have a greater Face of Piety; the Propositions that seem more spiritual and exalted, and that are less selfish, are wonderfully taking, and apt to impress upon devout Minds, to the begetting Scruple and Error, where there is really no reasonable Ground. Some of the greatest Men of Old, have, in their Flights, told us, that Men must serve God *for his own Sake*, and do their Duty *out of Love to Virtue*; and that it was a slavish and ignoble thing to be Religious either for *Hope of Recompence*, or *Fear of Punishment*, with Abundance of other fine Lessons, which they would have Men learn in this Life, when in all

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Likelihood, they will be the utmost Attainments of pure and perfect Souls in the Life to come. Those, however, who can, or rather think they can, may act upon such generous and noble Principles. But to the ordinary Race of Mankind, methinks it should be enough to say, that God, who understands sufficiently the Importance of Man's Salvation, hath consulted the Passions of *Hope* and *Fear*, which he implanted in him; and to work upon them both, hath promised everlasting *Happiness* in Heaven, to such as will believe and obey the Gospel; and threatned Unbelievers and the impenitent ungodly Ones with everlasting *Punishment*. So that it should not seem a slavish thing to do one's Duty, or to turn from Sin, for Fear of God's Displeasure and his Punishment; nor yet below any good Christian, to do what God commands, and to repent of having done otherwise, in Hopes of reconciling and pleasing him, and being happy. It will be evermore allowed to do what God would have us do, by Principles he hath implanted in us, and upon such Motives as he hath laid down in the Scriptures, to move us by; let good devout Writers say what they will.

'Tis a fine thing to say, that spiritual Men should be moved by none but spiritual Considerations, to undertake an Office wholly spiritual. Let those to whom it is given, receive this Saying. But surely 'tis enough to satisfy the rest, to consider, that God who instituted our Office, and understands its Nature well, and the Powers who are to undertake and exercise this Office, hath annexed a temporal Recompence to the Discharge of it; and therefore that it must be innocent and lawful, for such as present themselves to undergo this Charge, to have their Eye upon this temporal Recompence: Which is the thing that I would shew, and which I have, I hope, shewn *may* be done.

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BUT to this, I must also add another thing, that *must* be done by all who intend to enter on this Holy Calling; and that is, that they must bring along with them, a full and settled Purpose of glorifying God, by doing the best and utmost Service they can to Men: This they must seriously and earnestly intend: This must be the preparatory Disposition of all their Hearts; this Resolution must be fixed in them, that, together with their Persons, they will dedicate their Hearts, their Time, their Labour, and their best Abilities to God's Service. Without this fixt Intention, settled Purpose, and confirmed Resolution, of applying themselves, with all the Zeal, and Pains, and Diligence they can, to the Discharge of all the Parts of their good Office, in the several Stations and Degrees, to which it shall please God to call them, there is no coming or pretending to the Ministry. They will not be able to make one true Answer to all the Questions that the Church, by her proper Officers, makes to them; nor will they ever think of duly qualifying themselves for it.

BUT it is no otherwise in *this*, than in all other Cases whatever; and therefore there is no unusual Hardship in it. He who has not steadfastly purposed in his Heart to discharge the Office (Civil or Military) he is about to undertake, with all the Care, Fidelity, and Skill, that is required, is by no means fit to undertake it; he never will discharge it as he should, because he will never be qualified to do it. He has his Eye upon the Salary and Profits of the Place only, but thinks not of deserving them, by doing honestly his Duty; by which means he becomes false to his Trust, and mischievously unjust to the Community, by defrauding them of the Service which they want, and of the Pay that was appointed to reward that Service in another. All this Mischief, as I said,

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proceeds from a Man's not steadfastly purposing in his Heart, to execute, with all Fidelity, the Office he undertakes, as Reason and Justice require he should; because without this previous Resolution, he will never qualify himself to do so. And it is the same Case with Spiritual and Ministerial Offices and Officers. There must be this Foundation laid, or nothing good will follow or be built thereon. This is the End we must propose, *the Glory of God by doing good to Men*, and then we shall quickly find, that the only means of compassing this End, will be the providing our selves with such Abilities and Qualifications as are requisite to the Discharge of the Office we undertake, namely a good Report for Virtue and Sobriety of Life, and a sufficient Stock of Learning; of whose Degree and Measure, the Governours of the Church are held and appointed to be the best and most competent Judges; who must, however, proceed by Rules prescribed and reasonable, and such as are well known to those who offer themselves as Candidates for Holy Orders.

HE therefore that hath seriously, and in good earnest, purposed in his Heart, to take upon him the Office and Ministration of a *Deacon*, or the Order of *Priesthood*, with full intention of serving God, for the promoting of his Glory, and the edifying of his People; and in order to it hath lived, and purposes to live, a Godly and a Sober Life, and to improve in reading and understanding the Holy Scriptures, and other learned Books to fit him more and more for the Discharge of his Duty. He who brings this Disposition along with him, and this Preparation, and good Purpose of advancing in Virtue and Knowledge, may very honestly and truly say, that *he trusts he is inwardly moved by the Holy Ghost to take the Office he is seeking for, upon him*, as well because that, in general, every good

and perfect Gift cometh from above; and that it is God who worketh in us both to will and to do; and that without him we can do nothing; and that he it is, who by his Special Grace preventing us, does put into our Minds good Desires: As also, in particular, because he is moved to undertake this Office, by Arguments, Authorities, and Motives, derived from the Holy Scriptures, which are the Word of God, and Dictates of the *Holy Ghost*: So that he who is moved by them, is certainly moved by the *Holy Ghost*; as he who is moved by what I say, either by Word of Mouth, or Writing, is certainly moved by *Me*. We have indeed, no other way (ordinary, I mean, and common to us all) of knowing that we are influenced and acted at any time by the Spirit of God, but by finding that what we desire, and what we do, is what we are willed and commanded to desire and do, by the Spirit of God *in the Holy Scriptures*. The Apostles indeed and first Christian Ministers, had another sort of Call, and *were moved by the Holy Ghost*, in much another way and manner, to undertake the Ministry, than we, or any since those early Days, can pretend to: They had Divine Impulses, Warnings, Admonitions, Invitations, and Calls to the Ministry, such as they could not resist, and such as they themselves were sure came, and must come from God; and they were, most of them, able to convince others also, of their Heavenly Mission, by some extraordinary Powers and Abilities they were endued withal, either of Languages, or Prophecy, or curing Sickness or Diseases, or such like. But as we are sure that these extraordinary Calls and Graces of the Holy Spirit, were not promised to continue *for ever*, and sure that *in fact*, they did not continue *long*, in the Church; so we are sure that this is not the inward Call, and Movement of the Holy Ghost, that the Church

Church enquires after, in the Question she puts to such as are Candidates for Holy Orders; for that must be something that is promised; and something that is to continue as long as the Church is to continue; and that will be always necessary to its well-being: And that, I think, is only such a general Influence of God's Spirit, as shall incline a Man's Heart to undertake the Office of the Ministry, and fill him with good Purposes and Resolutions to execute it faithfully, to the Glory of God, and the Good of Mankind. This is what is necessary, this is what is promised, this is what we may expect: And he that is not thus far called, he that does not find himself inwardly moved by the Holy Ghost, in this Degree and Measure, is very unfit indeed to enter into Holy Orders. But I both hope and believe, there are very few such, as do not come with good Inclinations, and serious Purposes to do their Duty, and answer their Engagements; altho' I fear there are too many that forget them quickly.

It may not perhaps, be thought so convenient, to have insisted so much, upon a Matter that has been so long past, by most of those People who make up the proper Audience upon these Occasions; and to dwell on a Question that has receiv'd its Answer so long ago, by most here present. But, as my Purpose is, if it please God to continue my Life, to consider the whole of our Engagement, when we enter on the Ministry, so it was necessary to speak to the first Question and Answer that is made, in a more particular Manner; as well because the Question is put in Terms that run exceeding high, and are of much greater *Sound* than *Importance*, and therefore requires to be very well considered and understood; as also because it gave me an Opportunity of reconciling the being *inwardly moved by the Holy Ghost* to undertake the Office

Office of the Ministry, with the being moved also at the same time, *by the hopes of living by that Ministry*: Which Difficulty, some learned and good Men, have rather puzzled and perplexed, than removed; and others have been afraid to speak their Opinions clearly and distinctly, for fear of encouraging a Worldly Spirit, too much. But all they have got thereby, has been to beget Scruples in tender Minds, and to make Men afraid, when the Thing is over, that they have not acted upon right Principles. But Truth, I think, in this Case, can have no ill Consequences. 'Tis God that instituted the Holy Offices; 'tis God that annexed a Reward to the Performance of them: 'Tis God that puts it into Peoples Hearts to desire to undertake these Offices, and to qualify themselves for the well-discharging them. How can it therefore be unlawful to desire the Recompence together with the Office, when I do seriously intend to deserve the Recompence as well as I can, by executing and discharging the Office as well as I can also? And how should it be difficult for a serious honest Man, to say he trusts he is inwardly moved by the Holy Ghost, to undertake the Office of the Ministry, if he does seriously intend to discharge it carefully and faithfully; and qualifies himself, in the best manner he can, to do so? Since it is from the Holy Scriptures alone (the Dictates of the Holy Ghost) that he learns there is such an Office, and that it is so good, and acceptable a thing to God, to teach Men their Duty, and lead them in the Way that bringeth them to everlasting Life; and since no good Desire of doing Good can proceed from any one, but from the Blessed Spirit, *who worketh in us, both to will and to do, according to his good pleasure?*

But, however, that the insisting so long on the clear Solution of this Question, may not appear to be



be altogether without its Use, even in Assemblies of this Sort, made up of Men who have already given their Answer to it, not to be revoked, it may not be amiss to observe, in a few Words, that the readiest way to find out, whether we made a true and proper Answer to this Question, will be, to examine and consider, what our Conduct in the Ministry has been, since we were called to our good Office. It would not, perhaps, be easy for many of those who have been long engaged, to remember the particular Frame and Disposition of Mind, with which they entred first upon the Service: But every bodies Heart will tell him, how he has behaved himself, in general, in that Service; so that tho' he should forget his first Resolutions, yet he will certainly remember how he has fulfilled them, or neglected them, since they were made. And it were well, if many of those who have the Satisfaction of remembring that they entred on the Ministry, with a right Heart, with holy Purposes, and with a good Degree of Zeal to promote the Glory of God, and the Edification of his People, could not remember also with Concern, how many Checks those Hearts have since given them, for their Forgetfulness, their Carelessness, and faulty Negligence in the Discharges of their several Duties: What Relaxation of their Vigour, and what Abatement of their Zeal they have experienced, in the practick Part, beyond what they intended or could think would ever happen. This, I doubt, is the Case of most of us, and even of those whose Hearts do best assure them that they gave a true and proper Answer to the Question, when it was first made.

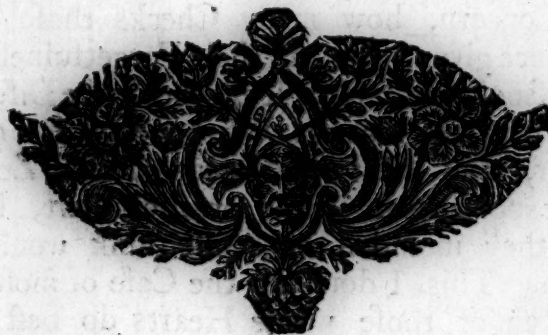
It may therefore be of Use to all of us, to reconsider a Question, whose Answer will furnish us, either with Matter of Thankfulness to God, for guiding and preserving us so long in the good Way;

Way; or (which is next to be desired) with Motives to Repentance, and Amendment of our past Miscarriages, and the Renewal of our serious Purposes, and Vows of all Obedience for the future.



N. B.

THE following LETTER from My Lord Archbishop of *Canterbury*, together with the ORDERS and RESOLUTIONS adjoined, were Printed and delivered to the Clergy of this Diocese, in 1716. But, many of them having been either forgotten, or neglected, I have again Printed and annex'd them to this CHARGE, and do again recommend the due Observation of them, to all who belong to me, and are concerned in them.



T O



TO THE

Rt. Reverend Father in GOD,

THE

Lord Bishop of *ELT*.

My Very Good LORD,



*B* E I N G, by the Providence of God, called to the Metropolitcal See of this Province, I thought it Incumbent upon Me to consult as many of my Brethren, the Bishops of the same Province, as were here met together during this Session of Parliament, in what Manner we might best employ that Authority, which the Ecclesiastical Laws now in force, and the Customs and Laws of this Realm, have vested in Us, for the Honour of God, and for the Edification of His Church, committed to our Charge : And upon serious Consideration of this Matter, We All of Us agreed in the same Opinion, that We should, by the Blessing of  
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*God upon our Honest Endeavours, in some Measure promote those Good Ends, by taking Care (as much as in us lieth)*

*That no unworthy Person might hereafter be admitted into the Sacred Ministry of the Church :*

*Nor any be allowed to serve as Curates, but such as should appear to be duly qualified for such an Employ :*

*And that all, who Officiated in the Room of any Absent Ministers, should reside upon the Cures which they undertook to supply ; and be ascertained of a suitable Recompence for their Labours.*



*In Pursuance of those Resolutions, to which we unanimously agreed, I do now very earnestly recommend to you :*

I. **T**HAT You require of every Person who desires to be admitted to Holy Orders, that He signify to You his Name, and Place of Abode, and transmit to you his Testimonial, and a Certificate of his Age duly attested, with the Title upon which He is to be Ordained, at least Twenty Days before the Time of Ordination ; and that he appear on *Wednesday*, or at farthest on *Thursday* in *Ember-Week*, in order to his Examination.

II. **T**HAT



II. THAT if You shall reject any Person, who applies for Holy Orders, upon the Account of Immorality proved against him, You signify the Name of the Person so rejected, with the Reason of your rejecting him, to Me within one Month; that so I may acquaint the rest of my Suffragans, with the Case of such rejected Person, before the next Ordination.

III. THAT You admit not any Person to Holy Orders, who having resided any considerable Time out of the University, does not send to You, with his Testimonial, a Certificate signed by the Minister, and other credible Inhabitants of the Parish, where he so resided, expressing that Notice was given in the Church, in Time of Divine Service, on some *Sunday*, at least a Month before the Day of Ordination, of his Intention to offer himself to be ordain'd, at such a Time; to the End that any Person, who knows any Impediment, or notable Crime, for the which he ought not to be ordained, may have Opportunity to make his Objections against Him.

IV. THAT You admit no Letters Testimonial, on any Occasion whatsoever, unless it be therein expressed, for what particular End, and Design, such Letters were granted; nor unless it be declared by those who shall sign them, that they have Personally known the Life and Behaviour of the Person for the Time by them certified; and do believe in their Conscience, that He is qualified for that Order, Office, or Employment, to which he desires to be admitted.

V. THAT in all Testimonials, sent from any College or Hall, in either of the Universities, You expect that they be signed, as well as sealed; and that among the Persons signing, the Governour of such College, or Hall, or, in his Absence, the next Person under such Governour, with the Dean, or Reader of Divinity, and the Tutor of the Person to whom the Testimonial is granted, (such Tutor being in the College, and such Person being under the Degree of Master of Arts,) do subscribe their Names,

VI. THAT You admit not any Person to Holy Orders upon Letters Dimissory, unless they are granted by the Bishop Himself, or Guardian of the Spiritualities *Sede vacante*, nor unless it be expressed in such Letters, that he who grants them, has fully satisfied himself of the Title, and Conversation of the Person, to whom the Letter is granted.

VII. THAT You make diligent Enquiry concerning Curates in your Diocese, and proceed to Ecclesiastical Censures against those, who shall presume to serve Cures without being first duly Licensed thereunto; as also against all such Incumbents who shall receive and employ them, without first obtaining such Licence.

VIII. THAT You do not by any means admit of any Minister, who removes from another Diocese, to serve as a Curate in Yours, without Testimony of the Bishop of that Diocese, or Ordinary

Ordinary of the peculiar Jurisdiction, from whence he comes, in Writing, of his Honesty, Ability, and Conformity to the Ecclesiastical Laws of the Church of England.

IX. THAT You do not allow any Minister to serve more than one Church, or Chapel, in one Day, except that Chapel be a Member of the Parish-Church, or united thereunto; and unless the said Church, or Chapel, where such a Minister shall serve in two Places, be not able in Your Judgment to maintain a Curate.

X. THAT in the Instrument of Licence granted to any Curate, You appoint him a sufficient Salary, according to the Power vested in You by the Laws of the Church, and the particular Direction of a late Act of Parliament for the better Maintenance of Curates.

XI. THAT in Licences to be granted to Persons to serve any Cure, You cause to be inserted, after the Mention of the particular Cure provided for by such Licence, a Clause to this Effect, *Or in any other Parish within the Diocese, to which such Curate shall remove with the Consent of the Bishop.*

XII. THAT You take Care, as much as is possible, that whosoever is admitted to serve any Cure, do Reside in the Parish where he is to Serve; especially in Livings that are able to support a resident Curate: And where that cannot be done, that They do at least Reside so near  
to

to the Place, that they may conveniently perform all their DUTIES, both in the CHURCH and PARISH.

*THESE, My Lord, were the Orders and Resolutions, to which We All agreed; and which I do hereby transmit to You; desiring You to Communicate Them to the Clergy of Your Diocese, with an Assurance that You are Resolved, by the Grace of God, to direct Your Practice, in these Particulars, agreeably thereunto. And so commending You to the Blessing of God in these, and all Your other Pious Endeavours, for the Service of His Church, I heartily remain,*

My Very Good LORD,

Your Truly Affectionate Brother,

Westminster,  
June 5, 1716.

W. CANT.

F I N I S.

